

The Non-Subscribing Presbyterian

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TRUTH—LIBERTY—RELIGION.

"If it be possible, as much as lieth in you, live peaceably with all men."—Romans xii.: 18.

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NEWS AND NOTES.

We are in Ireland, and Ireland, north or south, is not England or Scotland. We have our own national life and traditions, and an Irish Magazine is needed to meet our wants. We, therefore, have, in days gone by, declined to adopt an English magazine to be localized among our Churches. We do not attempt to supplant the "Inquirer and Christian Life" or "The Hibbert Journal," but to produce something that will appeal to all classes and conditions in our Church, so that there may be something in it for everybody, and that even the youngest who can read, as well as the oldest, will be interested.

As a Church, we are an integral section of the Christian Church throughout the world, consequently we have a certain amount of interest in what is happening in other denominations. We recognise, then, however, much we may differ from them, there is also a great deal upon which we can agree. As a Church also, by our name and our history, we claim to take our place among the Presbyterian Churches, and as a Non-Subscribing body we are allied with the Assembly of Unitarian and Free Christian Churches, and form part of the Liberal Religious Movement abroad in the world, but we are not absorbed by any of these; we still remain ourselves.

Our position takes some little time to understand; but it proves itself to be a sound one. Now, why are we Non-Subscribing? Because each wants to be himself and herself and not somebody else. We have each our own unique-

ness, and do not want to be imitators. That has been the difficulty hitherto with church-membership organisations; the tendency has been to make types, to make automatons, to force all to think alike. It can't be done. To recognise the rights of the individual, to encourage scope for development—that is Liberty.

The "wireless" gives the chance of hearing services far and near, and soon not only shall we listen to preachers, but we shall see them as well. Talk of "real presence." What can be more real than seeing and hearing? A new zest should be given to religion, and a great and rapid advance forward made possible.

This is a time when the name of "God" is considered rather old-fashioned, and "worship" is out-of-date, and pleasure and enjoyment the chief things to live for. The old Puritans went to an extreme. There is no need to swing to the other extreme. There is such a thing as Sabbath desecration, and those who are so loud in their appeal for the opening of cinemas on Sunday are frequently the ones who will make increased profit for themselves out of it. Sunday is a precious possession, and without being too Puritanical on the one hand or too indifferent to its sacredness on the other, it can be used to good advantage for body, soul and spirit.

In Belfast there is striking evidence of the prevalence of drinking and gambling. The majority of men in gaol to-day owe their downfall to one or other, if not both of these. Murders are committed

to get money for gambling, and this statement is not made at random, but on good grounds. These evils are insidious. Beginning in a small way, they gain a grip, except for the help of God, which cannot be escaped. What drink and gambling really mean came home to a man in gaol who was on his knees cutting grass, when he discovered that he was kneeling on the grave of a man who had been hanged, whom he knew. With all our reading and study and abstractions and theologies, do we understand to read the larger book of life which is around us?

ALL HOLY SOULS.

"All Souls are Mine" (Ezek, xviii., 4), is the text over the entrance to All Souls' Church. "Architecture is frozen music," that is true of this exquisite building, "the very Word made stone," to use an expression of the late Philip Henry Wicksteed.

What is the Word again, but Thought made sound? Sound is the builder. Make the experiment, or look at diagrams of sound-forms, of how sound can make fine seed, or sand assume the forms of ferns and flowers and shells, and an inkling into Nature's working is afforded.

The human body itself is the Word made flesh; it is the Book of Life containing in itself the record of evolution, heritages from lower forms of life, upward through a long pilgrimage until the human is reached.

A whole body, a healthy body is a holy body, and holiness means a sound mind in a sound body. That is the ideal of attainment, requiring care, and self-control, which means right life, and hence "saint." The Church began to make a list of saints, and gave each a special day for remembrance; but a list of 365 is not long enough. Why, out of "Memorable Unitarians" alone, we could make up a list almost as long, not to speak of the names given in the "Manual of the History of the N.S.P. Church!" Saints they may have been, but some of them were very human

saints, and in that little Manual two words appear in big type, "Secession," "Dissention," but these are redeemed later by "Concentration."

Most people, however, are content just to be souls instead of saints, and as "souls" is the inclusive term, "All Souls" is a memorial to them all, not only to the "dead" but to the "living," for "before God none are dead, all live unto Him." Church visible and invisible are one.

November month opens with "All Saints," and the next day is "All Souls." The Moravian Church names Mary with the Saints, and the Moravians were Protestants before Luther, and had it not been for St. Mary, would the world have had Jesus? St. Joseph is the patron of working men! The value of these old traditions is that into them can be fitted the ideals of the present day. The ideal of to-day becomes the actual of to-morrow. An ideal Holy Family becomes mirrored in many holy families. Home, even the humblest, is very sacred, though many may make little of it. It is more than a stable, a place to eat and sleep in! It means the toil of the bread-winner to keep it going, it means the incessant work of the mother. What does it mean when the father is out of work? It means that it takes all the inspiration and faith that can be obtained to keep going.

It is, however, that same inspiration and faith, that, holding on through all adversity to the ideal, be that a memory of better days that have been seen, or of some particular person, who, two or three generations ago, left the memory of a life lived to good purpose; be it the honour of the family, whatever the idea is; it is that which is changing the face of the world more than all violent agitation, deluge of words, or newspaper articles, for it works silently, powerfully, surely from within outwards.

"Hallowe'en," followed by "All Saints" and "All Souls," can be one of the happiest of festivals, and the last part is the meaning of it all, which we can broaden out and apply to the life of to-day.

ULLIN

LEAGUE OF YOUTH.**Very Special Announcement.**

We have decided to hold a first meeting in Belfast on Saturday, 29th November, probably in Rosemary Street, at 3.30 p.m. But fuller particulars will be sent to each Church for pulpit announcement in good time. In any case I shall want to know who are likely to be present. There is rumour of a cup of tea, therefore it is essential that the number likely to be present be known at least a week before—for obvious reason. I suggest there be three or four at least from each Church, and that the subject be discussed beforehand, so that those attending can, as far as possible, be able to act more or less as delegates. But, in any case, we want a good attendance. To start anything well is so encouraging.

P. GODDING (Banbridge).

**SOME THOUGHTS FROM BACON'S
"ESSAYS: CIVIL AND MORAL."**

Man, when he resteth and assureth himself upon Divine protection and favour, gathereth a force and faith which human nature in itself could not attain.

—o—

It is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

—o—

Without goodness man is a busy, mischievous, wretched thing; no better than a kind of vermin.

—o—

In evil the best condition is not to will; the second not to can.

—o—

If it be well weighed, to say that a man lieth is as much as to say that he is brave towards God, and a coward towards man. For a lie faces God and shrinks from man.

—o—

Certain Laodiceans and lukewarm persons think that they may accommodate points of religion by middle ways, and taking part of both, and witty reconcilments; as if they would make arbitrament between God and man.

REPORTS.**Unitarian Women's League—Ulster District.**

The quarterly meeting was held at Dromore on Saturday, September 20th. Members were present from Stanhope Street, Mountpottinger, First Church, All Souls', Comber, Dromore, Ballyclare, and Holywood. A service was conducted by Mrs. E. R. Jackson (Stanhope Street), who spoke on the life and influence of Jesus from the text: "What think ye of Christ?" The after meeting was addressed by Mrs. J. H. Ewbank (Mountpottinger), who pointed out the evils arising from the vice of gambling; how it corrodes character and brings pain and misery in its train. The speaker showed how members of the League could fight the evil by refusing to countenance ballots, especially the sale of such tickets by young children. Many people, she said, think there is no other way of selling large and costly articles, but perhaps the price could still be raised by small contributions, and the article given to some worthy object instead of making a lottery over it. In some very trenchant remarks the speaker told of personal experiences of people ruined by such small beginnings as playing cards for money at home or winning a ballot at a Church sale. Mrs. Davies (Comber), in proposing a vote of thanks to Mrs. Jackson and Mrs. Ewbank, confessed to mixed feelings in regard to ballots, having often organised such schemes, but agreed that evil might conceivably result from such things, though as a means of raising money there seemed to be no alternative.

Miss Campbell (All Souls) seconded the vote of thanks. Miss Armstrong, President, expressed the satisfaction of the visitors in the hospitality of the Dromore branch, and the kindness of the organist, who so ably assisted in the service.

DOWNPATRICK.

"Seedtime and harvest shall not cease." At the thanksgivings in Downpatrick Presbyterian (Non-Subscribing) Church on Sunday earnest, practical addresses were given by Rev.

Edgar Lockett, of Holywood. The solos, "How Lovely are Thy Dwellings" and "I Know that My Redeemer Liveth," were sung by Mrs. M'Mullan, of Belfast, the possessor of a richly cultivated and charming voice. The decorations of flowers and harvest emblems were lovely; many of these were the gifts of friends, to whom, and all who assisted in making the services such a great success, the hearty thanks of the congregation are given.

DROMORE.

The harvest services were held in the Unitarian Church at 12 noon and 6 p.m., on Sunday, Oct. 5. The Church was beautifully decorated with fruit, grain and flowers, supplied by members of the congregation, and the weather turned out propitious on the whole, although some heavy showers fell during the afternoon and evening.

The preacher for the day was the Rev. John Shaw Brown, M.A., of Clough, who spoke with much acceptance at both services, his rendering of David Grayson's "heart to heart" talk between the millionaire and the farmer providing a very appropriate theme for the evening discourse.

The Church was well filled at both services by members and their friends and neighbours of other Churches, and as a result the Repairs' Fund benefits by a very handsome addition.

The musical portion of the service was arranged by Mr. Lurring, the organist of the Church. The choir rendered an anthem at both services, and Mr. Frank Close, of Banbridge, as soloist, gave a most effective rendering of two choruses from the "Elijah" and "Judah Maccabeus." A special word of thanks is also due to Mr. Frank Close, who well sustained his reputation as a soloist, and to Miss Johnston and the members of the Dromore Male Choir—Mr. Stanley English, the Messrs. Ellison, Mr. Shannon and Mr. Ferguson, who augmented the choir in the anthems and hymns. Finally, they wish to acknowledge their organist's services. Mr. Lurring had not only taken great care and pains in the rehearsal of the special music, but was also responsible for the presence of Mr. Close, and finally by his own beauti-

ful renderings at the organ set the seal on a very pleasing service.

The Session Room, which has been recently entirely renovated and re-decorated by the members of the Women's League, under the presidency of Mrs. Lindsay, free of all charge on congregational funds, was available for the first time since completion of the alterations. Mrs. Lindsay was unable to be present, but Miss M. Miniss, on her behalf, and also Mrs. Davison (treasurer) and Miss Hobart (secretary) received the thanks of the Committee.

NEWRY.

The annual harvest thanksgiving services were held in First Presbyterian (Unitarian) Church, Newry, on Sunday, September 28th, and were continued on the following (Monday) night. There were large congregations at each service, especially at the evening one, when every seat in the Church was filled.

A profusion of flowers, plants, fruit, and harvest emblems, neatly arranged, adorned the interior of the building, which presented a very beautiful appearance, the pulpit and its environments being exceptionally well decorated.

The Church was tastefully decorated by the following—The Misses Warnock, Mrs. C. Warnock, Miss E. Mitchel, Miss Ina M'Combe, Mrs. David Reid, Miss Coulter, Mrs. Henning, children of the Sunday School, Mrs. M'Kinstry, Mrs. D. Thompson and Mrs. Slipper.

Quite a feature of the decorations were the numerous strings of chestnuts and wild rose berries, which were gathered and strung together by the children of the Sunday School.

Plants and flowers were sent by the proprietors of the Daisy Hill Nurseries.

Rev. Geo. J. Slipper, the esteemed minister of the congregation, conducted the service on Sunday morning, and preached an interesting and impressive sermon.

On Sunday evening the service was conducted by Rev. J. Shaw Brown, Clough, who preached from the text: "Sir, did not thou sow good seed in thy field; from whence then hath it tares?" (St. Matt. 13-27). It opened with the singing of that well-known hymn, "Come ye thankful people, come," and

other appropriate hymns sung were — "Praise, my soul," "The sower went forth sowing," and "Come, labour on." The singing, which was a feature of the service, was led by an augmented choir which included several members of other churches in the town. An anthem, "The Joy of Harvest" (Maunder), was delightfully rendered by the choir, and Miss Eileen Irvine, who possesses a beautiful contralto voice, sang a solo, "Lead, Kindly Light," Mrs. Slipper capably presided at the organ.

BALLYHEMLIN.

The harvest thanksgiving was held on Sunday, October 5th, the sermon being preached by the Rev. Percival Godding, of Banbridge, whose discourse was much appreciated. Miss Tweedie gave her very efficient services as organist, and the decorations, which had been done by willing helpers under the leadership of Miss Kitty Anderson, were all that could be desired. Notwithstanding the heavy showers which came on as people were on their way, the Meeting-House was well filled.

KILLINCHY.

Harvest thanksgiving services were held on Sunday, October 5th (morning and evening), and also on Monday night, October 6th. The Church was tastefully decorated with the season's produce, corn of all kind being prominently displayed. Fruits of various descriptions were there to gladden the eye, causing us to feel man does not live by bread alone, and beautiful flowers gathered from many quarters made us realise that man does live by every word of God. The preacher on Sunday morning was the local minister, who addressed a large congregation as ever gathered on these occasions. We were fortunate in securing the services of the Rev. W. H. Townley Tilson, M.A., for the evening service, when there was an even larger congregation. Mr. Tilson's appeal to a popular audience is well known, and encomiums on the suitability of his address were heard. His readiness to be neighbourly is acknowledged by this congregation. On Monday evening we had the advantage of an old friend, the Rev. J. D. Davies, of Moneyrea.

His clear enunciation, filling our large Meeting-House, made it pleasant to hear his well thought-out and appropriate discourse. The Lindsey Press Hymns for Harvest Services were used, and contributed to our thanksgiving. We thank the ladies and their helpers for the decorations, and the choir for their services, Miss L. Hay presiding at the organ. The collections for the Funds of the Church were gratifying throughout, and the weather, though broken, was generally kind.

LARNE AND KILWAUCHTER.

On Sunday, 28th September, harvest thanksgiving services were held in this Church. With excellent taste and skill the House was adorned with the varied fruits and flowers of field and garden, and to crown our day of thanksgiving lovely sunshine bathed the earth itself in beauty. The preached for the day was the Rev. A. M. Bell, B.A., of Ballyclare, and both morning and evening it was generally agreed that seldom had there been finer and more appropriate sermons preached. With a keen appreciation of the difficulties which have attended harvest operations this season, Mr. Bell spoke a message at once encouraging and hopeful. The singing of the choir, which had been augmented for the occasion, was accorded general praise, especially in their rendering of the anthem, "The Lord is Good." There were large congregations at both services.

Moneyrea—The harvest thanksgiving services were held on Sunday, morning and evening, and on the following Monday evening, October 12th and 13th. The Church was tastefully decorated by a band of willing helpers on Saturday evening with flowers, fruit and vegetables. The tables were heavily laden with a large assortment of beautiful gifts, and the short pillars supported deftly made corn stacks—all of which were contributed by members. And, as usual, when the decorating was over the helpers were entertained to tea in the Old School by Mrs. H. Frame and Miss Thompson.

On Sunday morning the Church was full, and in the evening all the seats and aisles were filled. The services were

conducted by the Minister. On Monday evening we had the pleasure of hearing the Rev. John Begg, of Larne, who conducted the service and gave the large congregation a very able and impressive sermon on: "Count Your Blessings." The singing of the harvest hymns were hearty and inspiring. The choir gave an excellent rendering of the anthem "The Corn is Ripe." The special soloist was Mrs. (Dr.) Murphy, Comber, who sang beautifully, and whose exquisite voice charmed everybody. Warm praise is due to Miss M. Doyle, who presided at the organ. All the harvest gifts were sent to the Cripples' Institute, Belfast.

Crumlin.—The harvest services were well attended this year. The Minister preached on Sunday night, Oct. 5, and the Rev. A. M. Agnew on Monday, when he brought with him over 50 of his own people, who were given tea and welcome after service. Some excitement prevailed as it had been hoped that the local Orthodox Presbyterian Minister (the Rev. F. R. M. Bryars, B.A.) would preach and his choir sing an anthem. However, the efforts in "Christian" Endeavour, threatened by the Bible Standard's League of Belfast, compelled Mr. Bryars to seek release from his undertaking. Reluctantly we had to agree, and Mr. Agnew (a fellow student at Assembly's College with Mr. Bryars) at very short notice filled the breach. We know that we have lost nothing in dignity or broadmindedness, and we feel sure that the attempt on our part towards happier official relations between Orthodox and Unorthodox Churches will bear fruit, some seen and immediate other unseen and in the future.

The Minister's first anniversary was celebrated by special services on the first Sunday in September. He preached himself at noon, and the Rev. J. A. Kelly at 7.15. There was a fair attendance, which should improve as the idea takes hold. Tea and conversation followed the service, and was much enjoyed by all.

Holywood.—Harvest thanksgiving services were held in the First Presbyterian (Non-Subscribing) Church on Sunday, October 5th. The Church was beautifully decorated, and there were

large congregations at both morning and evening services. The special preacher was Rev. J. J. Magill, B.A., of Rademon. An augmented choir, under the direction of the organist (Mr. W. J. Harvey), rendered the anthems "O Worship the Lord" and "Praise the Lord, O Jerusalem," and "Hark, Hark, My Soul" was sung as a quintette by Mrs. M'Cann, Miss I. Patty, Mrs. Robin, Mrs. Jas. Shannon, jun., and Mr. Hugh Shannon, jun. A children's service was held in the afternoon, and also conducted by Mr. Magill.

Banbridge.—Harvest thanksgiving services were held here on Sunday, October 5th. The Church, itself beautiful, was very tastefully decked with fruit, blossom, autumnal leaves, grain, and other produce by the ladies of the congregation, the two pulpits being exceptionally fine. The augmented choir proved themselves well trained, for it rendered the two anthems with strength and feeling. The two soloists (Miss Helen Stevenson and Mr. H. Chambers) were heard to great advantage. These anthems were "Break Forth Into Joy" and "Thou Openest Thine Hand." Miss S. Dorman (recently resigned) returned for the occasion and presided at the organ with her usual skill and sympathy. The special preacher was our Moderator, Rev. J. Barron, whose appropriate sermons were very much appreciated. The collections were good, and were devoted to the Royal Victoria Hospital, Belfast.

Belfast First Church.—The Harvest Thanksgiving and Sunday School Anniversary Services were held on Sunday, October 12th. Many friends had sent gifts of fruit, flowers, vegetables and grain, with which the Church was beautifully adorned under the direction of Miss Stepney, while Mrs. R. M. Laird again made herself responsible for the provision of the very acceptable refreshments. An innovation, which proved to be well worth while, was the presence of Sunday School scholars, all together, in the body of the Church at morning service. In the afternoon the Rev. S. P. Whitehouse took the Service, at which friends and scholars from our other Belfast Churches attended. The evening congregation was again a large one, and the special music rendered by

organist and choir was "The Woman of Samaria," composed by Sterndale Bennett, the soloists being Miss Adelaide Beattie and Victoria Gordon, and Messrs. Corlett and Laird. The Minister of the Church was the preacher morning and evening. Generous collections were taken for the funds of the Sunday School.

BALLYCLARE BRANCH WOMEN'S LEAGUE.

The winter session of this branch opened on the 10th October, when a whist drive was held in the M'Calmont Hall. This was well attended and greatly enjoyed, and a substantial amount was handed to the Treasurer.

The Committee would like to take this opportunity to thank all those who kindly sent subscriptions, and those who gave their willing help to make the Whist Drive the success it undoubtedly was. Our thanks are also due to Dr. Edgar Bingham, who generously placed his time and his car at our disposal; to Messrs. H. C. Scott, Harson and Forsythe for their useful help. Last, but by no means least, to the Rev. A. M. Bell for cheerfully and capably, at a moment's notice, filling the part of M.C. in a way that left nothing to be desired, and adding greatly to the enjoyment of a very pleasant evening.

FOR THE CHILDREN.

Hallowe'en.

I suppose you are all looking forward to Hallowe'en and planning all sorts of High Jinks. You know English people do not observe this Festival, and I often think how much they miss in not doing so. What a charm there is in it! When dusk falls; the lovely eerie expectancy begins, and grows and grows. Either you go to a Children's Party, or you are grown up and you give one.

At some period you must rush out to the garden and pull up cabbage stumps. If a lot of earth sticks to the root, you will be rich, and if not—well, you must face poverty. Then at tea—and how cheerful, and yet mysterious is a Hallowe'en tea — you try your fate again

with the Barmbrack. However solid you may feel on other fare you must tackle a slice large enough to conceal a paper-wrapped ring. However young you may be, it becomes a vital matter that you should be married, and not be fobbed off with a button or a thimble. After tea you may try your fate in several other ways. A wise hostess will blindfold her guests and lead them up to a row of saucers. One has earth for a gardener, another pins for a tailor, another water for a sailor, and so on. These may vary, but they must include a saucerful of soot for the sweep. The blindfolded one chooses his own profession, or the girl finds her husband's lot. Next, there is the rather thrilling job of melting lead in a kitchen spoon, and pouring it through the handle of the back-door key into some water. The lead assumes enchanting shapes, and you will use your ingenuity to decide what it looks like, and to guess your fate thereby.

Then you must dip for apples, and here towels and waterproofs may be useful. The bath or tub must be deep enough. It is only fun for the onlookers when the dippers get their heads well under water and come out dripping. Two or three of the apples should contain a sixpence. There are few ages when a sixpence is not worth an effort and a little ducking. Two people should try at once, and the apples should be stirred up to real activity. Your apple is wonderfully elusive when wet. In the meantime the elders are roasting hazel nuts in pair, naming them after possible pairs of lovers. I know a lady nut which was burnt with several gentlemen nuts. Later she married one of them. I hope he was the one that smouldered steadily and not a high jumper.

But many a secret rite remains to be told for which I have here no more space.

Yes, I would not miss Hallowe'en out of the calendar, not for all the fireworks of Guy Fawkes' Day, nor exchange its pleasant currant Barmbrack for that treacly confection called "Parkin," which children in Lancashire may eat on November 5th. For, thinking of many a Hallowe'en, I say that gentle blessing: "God be with the day."

RELIGION, SCIENCE AND EVOLUTION.

(By Rev. R. Nicol Cross, M.A.)

In the Belfast Museum there is a scientific exhibit illustrating by means of skulls the "Ascent of Man" and indicating by a coloured chart the age in the history of the earth at which the species with that development of skull and brain existed.

Here we have set before us in a graphic way that can appeal to the interest and enlighten the understanding of ordinary adults and school children what scientific research has, so far, to tell us in this field of the evolution of the genus called Man, to which we belong.

I believe the exhibit has given grave offence to many Belfast people.

It does not declare that men are descended from monkeys; no scientist makes such a statement, and the idea that that is the doctrine of these scientists is the usual popular inaccuracy and misrepresentation. What it does indicate and suggest by means of the tree and its branches, on which the various skulls, or parts of skulls, are placed, is that the human body and brain, with all its marvellous contents and contrivances, has been evolved gradually and by stages from lower and more imperfect forms, from which also originally the bodily organisation of apes and ape-like human beings have been evolved.

Science does not teach that men are descended from monkeys, but that if we could go back a few millions of years we should come to animals which were the common ancestors of two very different and distinct kinds of creatures — men and monkeys, very different in their functions, powers and capacities. It is to be said, however, that these fore-runners of mankind away back in the dim shadows of pre-historic times were even humbler and lowlier in their structure and powers than the apes, which cause such objection.

I do not suppose for one moment that the people who take offence at the exhibits, and who resent what they consider its aspersions on their unimaginably remote ancestors, are the most intelligent, educated and developed members of the community, its most gifted

leaders in intellect, art, literature, medicine and politics; not the mental and spiritual or social aristocracy of our Province, not those who are rendering the most skilled services to our life and civilisation. And if, accepting the discoveries of science in these matters or its recognised doctrines, our intellectual aristocracy can still hold up their heads, if they are conscious of no loss of dignity, I don't see why the rest of us, who are too ignorant, ordinary, and undistinguished to be allowed to teach in universities, schools or other accredited seats of ability and leadership—why we should think that our dignity and status are insulted.

You will always find that the man who is most ashamed of his humble ancestry and relatives is the man who has least cause for real pride in his own achievements, and who is least sure of himself.

If mankind began at the same level as cats and monkeys, pigs and poultry, all the more honour to the Power that has raised him to the human status and to himself, that by his struggle and efforts he has improved that status and made it what it is, at its best.

For, let me remind you, that at his worst, man can sink to the levels that would make an intelligent chimpanzee or a thoughtful pig ashamed of any connection with him. I am aware that I, the more or less respected minister of the First Presbyterian Church in Ireland, have in me qualities and characteristics that sometimes make me unfit for the society of decent dogs, and I know there must be a lot of other respectable people just about as bad, for the Church of Ireland people are always declaring that they are miserable sinners, and there is no health in them, and the Presbyterians that they are totally depraved, incapable of themselves of any works pleasing to God, and fit only for hell eternally. I understand that God does not regard any of the animal creation as deserving of such reprobation and punishment.

Moreover, we see God's method in the development of each individual from a bit of protoplasm; He never creates a perfect adult person all at once. To those trembling saints and weaker brethren who think that science, with

its nasty notions, has stripped them of all their human respectability, and torn away every shred of divinity, in which they felt so comfortable, may I say that the Bible doctrine is really almost worse than the scientific. For the Bible teaches that God formed man out of the dust of the earth, so that on that theory we are descended from dust—and dust is a still lower form of existence than the apes. Science in that respect lets us down easier.

The Bible says we are made out of dead matter. This scientific exhibit says we were compounded out of living matter. It is surely less flattering to be told you are made of dirt than to be told you are made of flesh and blood—isn't it?

But there are a lot of folk who don't mind what they are told, however humiliating it may be, if it is the Bible that says it. But let science say it and they are at once up in arms.

The Bible may say that even what is noblest in us, our righteousness, is just so much filthy rags, and the Westminster Confession of Faith may misunderstand the meaning and emphasise it as a truth which holds of genuine human virtue. And Orthodox folk will swallow the error and the libel it contains with as much satisfaction as they drink tea. Yet if such teaching were true and mankind took it seriously it would result in the utter corruption of character and morals. (The fact is that nine-tenths of our ordinary religion is sheer cant, and it is a blessing it is so). If Orthodox folk lived according to some of their doctrines they would be hung at the next Assizes. Their inconsistency is the most saving element in their creed.

(To be continued).

OBITUARY.

MISS M. A. M'CALMONT.—The congregation at Mountpottinger is numerically less by the death of this lady, who passed away rather suddenly on October 16th at her residence, Sunnyside, Cregagh, Belfast.

For two or three years past her health had not been very good, and in consequence her attendances at Service were

rather intermittent, but whenever possible she was present in company with her sister, who was her inseparable companion, and to whom our sincere sympathy goes out.

The interment took place on Saturday, October 11th, at Moneyrea, Rev. J. H. Ewbank, B.A., B.D., officiating both at the house and again in the churchyard.

HUGH DONNAN.—With deep regret we record the death of Hugh Donnan, Moneyrea, aged 12 years, who was fatally injured by a motor car while cycling near his home on Monday, September 29th. He was the only child of his widowed mother. He was a bright, promising boy, and was a great favourite with everybody. He was a faithful member of the Sunday School, and also of the Day School. At the funeral on the following Wednesday, which was very large, all the boys of his class in the Day School marched in front with flowers and wreaths, their last tribute to their little friend.

We extend our heartfelt sympathy to the sorrowing mother and grandparents in their bereavement.

MRS. MARY FITZGERALD. — The death occurred at Ben Neagh, Crumlin, on 13th October, of Mrs. Mary Fitzgerald, aged 94. She had been a member of our Antrim Church in the days of the Rev. W. S. Smith. In middle life she married, took over charge of a large family, was bereft of her husband after a few years, and left to face things alone. Mrs. Fitzgerald was strong-willed, of large character, and keenly interested in more than things material. Her books meant much to her, and failing eyesight, with latterly increasing deafness, laid a great burden on her spirit. Yet she was always gracious, and made one feel one had known her in the days of her strength and intellectual vigour. At her marriage she followed local custom by attending her husband's Church (the Episcopal), but kept up her paying membership with us at Crumlin. Our sympathy is with Mr. William Hunter, of Ardmore, her brother and closest remaining relative.

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